THE SEALED NECTAR

THE SLANDER OF AISHA (RA)

16.April.2012 (Evening Dars)

I told you before that Ka'ab ibn Ashraf was slandering Allah and His messenger
-and Muhammad ibn Maslama executed him, he was from the Aws tribe
-so the tribe of Khazraj felt left out
-another Jew Salam ibn Abi al Huqaiq was doing the same
-so the people of Khazraj wanted the merit of taking him out

Salam bin Abi Al-Huqaiq (Abu Rafi') was a terrible Jew criminal, who had mustered the troops of the Confederates and provided them with a lot of wealth and supplies, on the one hand [Fath Al-Bari 7/343], and used to malign the Prophet [pbuh], on the other. When the Muslims had settled their affair with Banu Quraiza; Al-Khazraj tribe, a rival of Al-Aws, asked for the Prophet's permission to kill that criminal in order to merit a virtue equal to that of Al-Aws who had killed another criminal of the Jews, Ka'b bin Al-Ashraf. The Prophet [pbuh] gave them his permission provided that no women or children be killed. A group of five people with 'Abdullah bin 'Ateeq at their head, headed for Khaibar where 'Abu Rafi''s fort was situated. When they approached the place, 'Abdullah advised his men to stay a little behind, while he went ahead disguised himself in his cloak as if he had been relieving himself. When the people of the fort went in, the gate-keeper called him to enter thinking he was one of them. 'Abdullah went in and lurked inside. He then began to unbolt the doors leading to Salam's room. There it was absolutely dark but he managed to put him to the sword, and then leave in safety. On his way back, his leg broke so he wrapped it up in a band, and hid in a secret place until morning when someone stood on the wall and announced the death of Salam bin Abi Al-Huqaiq officially. On hearing the glad news he left and went to see the Prophet [(ﷺ)], who listened to the whole story, and then asked 'Abdullah to stretch his leg, which he wiped and the fracture healed on the spot. [Sahih Al-Bukhari 2/577]

In another version, all the group of five participated in killing that enemy of Islam. This incident took place in Dhul Qa'dah or Dhul Hijjah in the year five Hijri. [Rahmat-al-lil'alameen 2/223]

Another war took place 6 years after the Hijra called the battle of Banu Mustaliq

Though militarily it did not assume its full dimension, this Ghazwah had certain implications that brought about a state of turbulence within the Islamic State, and resulted in disgracefulness to clothe in the hypocrites. Moreover, it entailed enactment of consolidating legislations that attached an impression of nobility, dignity and purity of souls to the Islamic community.

News reached the Prophet [(ﷺ)] on Sha'ban second to the effect that the chief of Bani Al-Mustaliq, Al-Harith bin Dirar had mobilized his men, along with some Arabs, to attack Medina. Buraidah bin Al-Haseeb Al-Aslami was immediately dispatched to verify the reports. He had some words with Abi Dirar, who confirmed his intention of war. He later sent a reconnoiterer to explore the positions of the Muslims but he was captured and killed. The Prophet [(ﷺ)] summoned his men and ordered them to prepare for war. Before leaving, Zaid bin Haritha was mandated to see to the affairs of Medina and dispose them. On hearing the advent of the Muslims, the disbelievers got frightened and the Arabs going with them defected and ran away to their lives. Abu Bakr was entrusted with the banner of the Emigrants, and that of the Helpers went to Sa'd bin 'Ubada. The two armies were stationed at a well called Muraisi. Arrow shooting went on for an hour, and then the Muslims rushed and engaged with the enemy in a battle that ended in full victory for the Muslims. Some men were killed, women and children of the disbelievers taken as captives, and a lot of booty fell to the lot of the Muslims. Only one Muslim was killed by mistake by a Helper. Amongst the captives was Juwairiyah, daughter of Al-Harith, chief of the disbelievers. The Prophet [(ﷺ)] married her and, in compensation, the Muslims had to manumit a hundred others of the enemy prisoners who embraced Islam, and were then called the Prophet's in-laws. [Za'd Al-Ma'ad 2/112,113; Ibn Hisham 2/289,290,294,295]

-therefore you are to verify news when you hear it

-as Allah said;

O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6)

So if you are not supposed to believe a faasiq, how can you believe a kaafir?
-example: BBC and CNN etc
-a faasiq is a sinful Muslim

The news turned out to be true, so they set out to attack them
-and the rasul appointed Zaid ibn Haritha to take care of Medina
-so he never left the Islamic state without someone to take care of it

The two armies were stationed and arrow shooting took place for some time
-and then the Muslims engaged them in full battle
-it turned out to be a victory for the Muslims and prisoners were captured

Some of them were auctioned
-Juwairiya was one of the slaves and the prophet set her free and married her
-upon seeing this, the Sahabah to set their concubines free and married them
-Aisha said I have never seen a woman of more barakah to her people like Juwairiya
-100 concubines were set free and they got married with dignity

Narrated By 'Aisha, Ummul Mu'minin: Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. 'Aisha said: She then came to the Apostle of Allah ((ﷺ)) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realized that the Apostle of Allah ((ﷺ) (ﷺ)) would look at her in the same way that I had looked. She said: Apostle of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom. The Apostle of Allah ((ﷺ)) said: Are you inclined to that which is better? She asked: What is that, Apostle of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you. She said: I shall do this. She ('Aisha) said: The people then heard that the Apostle of Allah ((ﷺ)) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Apostle of Allah ((ﷺ)) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her. [Sunan Abu Dawud (4/22) No. 3931, Musnad Ahmad (6/277) No. 26408, Mustadrak al-Haakim (4/28) No. 6781 and Sahih Ibn Hibban (9/361) No. 4054]

THE SLANDER OF AISHA

Before the battle of Banu Mustaliq, the prophet drew lots as to which wife will go with him
-Aisha's name came out and so she went with him
-after the victory they were supposed to leave
-but then Aisha lost her necklace and left to search for it

The people thought the haudaj had Aisha inside
-because the Sahabah did not interact with women all the time

-if not they would have talked to her to know she is not inside

When Aisha came back she found out the haudaj had left
-Safwan bin al Muattal saw Aisha and recognised her because the ayats of hijab were not revealed
-he said inna lillahi wa inna ilaihi raji'un

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (An-Nur 24:31)

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft Forgiving, Most Merciful. (Al-Ahzab 33:59)

-so he walked in front and led her on his camel
-when they entered Medina, the hypocrites started a slander
-Abdullah bin Ubai (King Salool)
-that the two of them were behind because they committed zina

Abdullah ibn Ubai had a permanent grudge on the prophet
-so he never left his hypocrisy and died the same way
-this is because he was supposed to be leader of his people before the prophet came
-so when the rasul ((ﷺ)) came and he did not become king, he had a grudge on him

Why did they accuse Aisha of having an affair?
-this is because he thought by slandering Aisha he would get back at the Prophet (ﷺ)

When the news broke of the affair the rasul (ﷺ) gathered the Sahabah and consulted them
-he told them I do not know anything about my wife and Safwan except good

Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' [Sahih Bukhari, Vol 3, Book 48, Hadith #829]

-so somebody from the Aws tribe said kill him (Abdullah ibn Ubaid)

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Aisha became upset with her mother for not telling her the rumour
-her mother kept it from her because she came back with a fever
-so she did not want to tell her the rumour while she was sick
-this was a bad news, so she was using hikmah

Narrated Umm Ruman: Who was 'Aisha's mother: While I was with 'Aisha, 'Aisha got fever, whereupon the Prophet said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then 'Aisha sat up and said, My example and your example is similar to that of Jacob and his sons:--'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert.' [12:18] [Sahih Bukhari, Book 60, Hadith #213]

Aisha was the last person to hear about the rumour

Narrated Yunus bin Yazid: I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair. Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha the wife of the

Prophet. 'Aisha said: When Um Mistah and I were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!." Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha). [Sahih Bukhari, Book 59, Hadith #359]

The rasul came to Aisha and said if you are innocent Allah will clear your name
-and if you did have an affair then seek repentance
-Aisha cried so much because of this rumour
-and one of her friends came to cry with her and share the pain

...On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission to see me. I admitted her and she sat and started weeping with me...[Sahih Bukhari, Vol 6, Book 60, Hadith #274]

-because we are one body

Narrated by An-Nu'man bin Bashir: The Prophet ((ﷺ)) said: "The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [Al-Bukhaari (6011) and Muslim (2586)]

When Aisha used to go to answer the call of nature she could not
-so verbal abuse can be worse than physical abuse because it is emotional
-so if you have 2 patients one physically sick and the other psychologically sick
-the former is easier to treat than the latter
-so physical abuse is not worse than emotional abuse

The rasul gathered the Sahabah in the masjid
-and said to them this man has accused my wife and a man
-I know nothing about them except good
-so someone from al-Aws tribe said

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle (ﷺ)! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the

Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Aisha said Saad ibn Ubadah was a very pious person
-but on that day his asabiyya got the better of him
-so we should all be careful of asabiyya

When voices were raised in the masjid
-the prophet said you are destroying my family and the Islamic state
-Aisha felt very bad about the incident in the masjid
-because 2 tribes were disintegrating all because of the slander against her

When the rasul went to her and she was crying
-she said to her father tell the rasul I did not have an affair
-but her father did not say anything, then she turned to her mother
-she said what can I say to the prophet?
-and she refused to tell the prophet her daughter did not have an affair
-Aisha being a scholar of Islam said an ayah, his proves to you her knowledge
-and never forget to quote this ayah when you are slandered
-she quoted: 12:18

And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert." (Yusuf 12:18)

This was said by Yaqub when his son was taken, 'patience is most befitting for me'
-she quoted this ayah because she was a scholar of Islam
-she put her trust in Allah that He will clear her name

The prophet went to two Sahabah to consult about the slander
-and Ali said women are plenty so you can get rid of this
-and Usama said keep your wife

...Usama bin Zaid told Allah's Apostle of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Apostle (ﷺ)! She is your wife, and we do not know anything about her except good." But 'Ali bin Abi Talib said, "O Allah's Apostle! Allah does not impose restrictions

on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth."...[Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Some historians believe that Aisha never forgave Ali for this
-and so she had strong love for some Sahabah than the others
-this is called assumption and I tell you of it because you will see it written in other books
-so you are not allowed to believe it and you cannot take knowledge from them

Aisha said my biggest rival from the wives of the prophet was Zainab bint Jash
-because she was very beautiful
-but when the slander happened the prophet approached her to ask her about Aisha
-she said I will guard my tongue and eyes, I do not know anything about Aisha except good
-look at her taqwa, Aisha said her taqwa saved her
-and was not among those who were destroyed
-this is why we need to study the stories of the Sahabah

Aisha further said: Allah's Apostle (ﷺ) also asked Zainab bint Jaysh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

This shows you the attitude towards polygamy
-sisters in the West take it to be a war and that is not the case
-so you need to take example from Zainab bint Jash, she spoke in defense of Aisha

Then he approached the servant of Aisha
-she said Aisha

Buraira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simpleminded to deceive her husband)." [Sahih Bukhari, Vol 3, Book 48, Hadith #805]

Then the rasul came to Aisha to say her name is cleared

Narrated 'Aisha: (when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favor a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Surat-an-Nur). 'Those who brought a false charge.....' (24.11-20) [Bukhari, Book 93, Hadith #635]

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

Allah is very Wise, whenever a person slanders your name
-they take away all your sins on judgment day
-and that is why Allah said it is good for you
-it is an investment for you
-When the slander broke the rasul flogged 3 people
-the Prophet flogged Hassan ibn Thaabit, Hamna bint Jaysh and Mistah (80x)

Ibn Kathir writes the following: "Then he (prophet) went to the people and addressed and then recited what Allah revealed in Quran, then he ordered that Mistah bin Uthatha, Hasaan bin Thaabit and Hamna bint Jaysh to be punished because they were among those who spread the allegation of adultery." [in al-Bidayah, wan Nihaya, Volume 4 page 160]

Why the prophet did not flog Abdullah ibn Ubaid?
-this is because he is a munafiq and cannot be cleansed of his sins
-he flogged the Muslims to be cleansed of their sins
-but as for the munafiq he will be in the bottom of hellfire

Verily, the hyprocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (An-Nisa 4:145)

One of the people, Mistah slandered Aisha, used to be supported by Abu Bakr
-and then he said he would not support him again

Narrated By Az-Zuhri: I heard 'Urwa bin Az-Zubair, Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah bin 'Uqba relating from 'Aisha, the wife of the Prophet the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration.

(They said that 'Aisha said), "Then Allah revealed the ten Verses starting with: 'Verily! Those who spread the slander...' (24.11-21) All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about 'Aisha" Then Allah revealed: 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men...' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him." [Sahih Bukhari, Vol 8, Book 78, Hadith #670]

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (An-Nur 24:22)

-so Allah revealed the ayah above
-Mistah did not spread the rumour; all he did was to smile when he heard the rumour
-and so he was found guilty because he should not have smiled
-but should have defended her

Narrated By 'Aisha: (The wife of the Prophet) "Whenever Allah's Apostle (ﷺ) intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdaj (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdaj and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdaj while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn an ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel knell down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet (ﷺ) which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) did not you hear what they said?' Then she told me the rumors of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure, of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. 'Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good.' 'Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than her, yet you may ask the woman-servant who will tell you the truth.' On that, Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything

which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sad bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O 'Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle.

I was a young girl and did not have much knowledge of the Quran. I said. 'I

know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, 'Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you..." (24.11)

When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about 'Aisha.' But Allah later revealed:

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about 'Aisha." 'Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."[Sahih Bukhari, Vol 3, Book 48, Hadith #829]